

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."*—PAUL.

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## ANTIQUITY OF THE GOSPEL.

BY ELDER JOSEPH SILVER.

No one has any authority from Scripture for saying that the Gospel is not as ancient as Father Adam, the great progenitor of the human race. Indeed, it is more than probable that, as regards his earthly existence, it is much more antique. It certainly would not be unreasonable to suppose that it was with God long before this mundane sphere rolled into being, or rather, anterior to this beautiful earth of ours being organized.

Jehovah, beforehand, having intended the earth to be populated by his numerous family of spirits, and being perfectly aware that the very first pair would disobey him, which, it appears, they did, by eating the forbidden fruit, (by which means they produced in themselves and their posterity the seeds of mortality, and consequent banishment from his presence,)—being full of wisdom and mercy, and therefore not willing that any should perish, without doubt devised a plan, which was neither more nor less than the great Gospel scheme, through obedience to which mankind could be brought back into his presence and restored to his favour and friendship. Now, when was this grand scheme revealed? It would not be at all reasonable to say that the Being who is represented as being full of wisdom, justice, and mercy, would withhold it from his creatures for the period of four thousand years, or up to the time that Christ

appeared in the flesh. If he really did withhold it so long, no one need wonder why professing Christians call the ages preceding Christ "the dark ages." But let us hope, for the sake of the people who lived then, that Christians, in this respect, have made a mistake,—presuming they are as liable to do so as others, not being led by the Spirit of him whom they profess to follow, although having the presumption to call him their living Head. Would it not be just to admit that the Father of our spirits, soon after the fall of man, made known his mighty design of saving or delivering him from that fall? To allow of anything short of this would be to insult the Great Designer.

Ought it not, then, to be acknowledged that the Prophets and Saints, prior to the first advent of Christ, lived in the light of the Gospel, which was undoubtedly the case, so that their times were Gospel times? The Gospel is God's revealed system of truths, which his servants in those days received and admired, and, by carefully adhering to them, placed themselves in a position to be eventually saved and exalted among the Gods. Away, then, with the idea that the people before Christ came in the flesh lived in days of darkness and superstition. If they were in such a state, they had no one to blame but themselves; for in the days of such Prophets, leaders, and Priests as

Noah, Enoch, Melchizedek, Abraham, Moses, Aaron, Joshua, Isaiah, Jeremiah, Malachi, and many others too numerous to mention, they had every opportunity of receiving instruction; for those holy men communed with God, and angels of light were their companions both by day and night. Indeed, their days were days of effulgent light and truth. Through a constant communication with the heavens, they had the principles of the Gospel clearly and definitely unfolded to their minds; and, by virtue of that authority which they held from God, were prepared to proclaim the same to the people to whom they were sent, and call upon them to receive and live them. The Gospel is the power of God unto salvation, to Jew and Gentile, male and female, bond and free; consequently, God has but one way of saving. The same doctrines, therefore, must have been declared from Adam down to Malachi, as were preached by Christ and his Apostles, and also as are now being advocated by the Latter-day Saints.

We will now adduce some Scripture evidence in favour of our position. But, firstly, we will notice, as it is universally admitted by modern Christians, that faith and repentance are both pre-requisites. The next principle that follows is baptism, which necessarily forms part of the doctrines held by the Prophets. The Apostle Paul, in his 1st Epistle to the Corinthians, 10th chap., verse 2nd, says, concerning the children of Israel, that "they were all baptized unto Moses in the cloud and in the sea." We read that very many of the Jews were baptized unto John the Baptist. It would seem that the children of Israel were baptized unto Moses precisely upon the same principle. The Jews, by submitting to the baptism of John, testified belief in his mission. The children of Israel, finding themselves under the guidance of Moses, miraculously delivered from their bloodthirsty pursuers, and desiring to give God a proof of their gratitude, acknowledged the divine authority of his servant and Prophet Moses, by humbly putting into practice his counsel in regard to that requirement of the Gospel, namely, baptism. (For further particulars on the subject, see Extracts from Elder H. W. Wills' Treatise on Baptism, *Millennial Star*, No. 17, Vol. XXI, p. 7545.) In the 3rd and 4th verses of the same chapter above quoted it

is written—"They did all eat the same spiritual meat, and did drink of the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ;" which would seem to imply that the very same doctrine was propounded to them by Moses and others legitimately called to officiate in the things of God, as was taught by Paul and others. And if we further examine the Scriptures, it will be found that such was truly the case. The ordinance of laying on of hands was also tenaciously adhered to; and that, because it could not be dispensed with, without the parties neglecting it meriting the just displeasure of Him who gave it as a commandment to be observed. "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as the Lord commanded Moses." (Deut. xxxiv. 9.) Abram, the friend of God, after he had returned from the slaughter of the king of Sodom's enemies, was visited by Melchizedek, a Canaanitish priest; and was then the Priest of the Most High God, who, in his official capacity, brought forth bread and wine, and blessed Abram, saying—"Blessed be Abram of the Most High God, possessor of heaven and earth." (Gen. xiv. 18, 19.) Paul to the Galatians (iii. 8) testifies that the Gospel was preached before unto Abraham; and thereby confirms what we have already said; and it may be easily seen, by tracing the writings of the Prophets, that they were conversant with Gospel principles, such as we have not here noticed. For instance, the gifts of the Spirit were earnestly contended for, received, and enjoyed. The dispersion of the Jews, their gathering together in latter times, and final triumph over all their enemies, were predicted and re-predicted; also, the first and second coming of the Messiah Jesus, and the glory and greatness of the Latter-day Zion. Amongst the rest, the resurrection of the dead was not forgotten, but boldly proclaimed and gloried in as something of inestimable value to the righteous. Although the spotless Son of God had not yet died and risen, and consequently, had not received the keys of the resurrection, yet they were as confident of its consummation as though it had transpired. Hence Job, the servant of God, still as patient as ever, could exclaim—"I know

that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold." (Job xxi. 25, 26; 27.) Yea, Job, like the rest of the Saints, realized that his Heavenly Father, in order to bring about the redemption of the body, would at the appointed time, send his First Begotten into the world, and that he would sacrifice his life, and

thereby answer the ends of Divine justice, which would secure to him a glorious resurrection. With such a hope, blooming with celestial life, the Saint of God, in the hour of dissolution, may very willingly drop the mantle of mortality to sleep in the dust till the morning of the first resurrection, when he shall come forth in a more beautiful form of existence, the spirit uniting with the body, and both designed and prepared to live and abide for ever.

## INFLUENCE OF TRUE RELIGION.

BY ELDER JOHN REED.

The word religion has a magic sound on our ears; a variety of emotions pass through the mind when it is uttered,—in some producing pleasurable feelings; in others, a sense of something wanting. And yet all have some feelings of religion in their hearts; all have some sense of virtue, founded upon reverence to God, be it ever so little. The human mind manifests a strange mixture of common sense and nonsense, of good and evil, virtue and vice. Whether a man is a worshipper of the only true God, or pays his reverence to idols, real or ideal, he has the same foundation in him of certain ideas,—these ideas differing as he is acted upon by surrounding circumstances or causes, according to the position he is placed in, or the section of the earth that God has sent him to, and the people among whom his lot is cast.

There are some who differ from these ideas. There are two distinct classes of opinions in the minds of men,—one party believing in fatality, and looking upon mankind as automata; the other believing we are all freewillers, &c. Now, there is some amount of truth in these two principles; but of themselves they are not strictly correct. The Apostles Paul and James (Romans viii. and ix.; and James ii.) allude to these two principles, and show that man has a power within himself to perform works; and to will and to do.

It is an acknowledged fact that at our birth we have an organization given us, capable of a moral and physical development; and it appears from the researches of how that would work themselves out

of philosophers and the reasoning out of natural and moral effects, traced to natural and moral causes, that this organization is received from our parents. Admitting this to be so, we are also aware that this organization becomes greatly changed in after years; which also can be traced and shown to be the result of various influences that surrounded us while it was becoming developed. We all know that many wrong impressions received in childhood or youth appear impossible to be shaken off in after years, when our judgments have become better informed on those particular subjects. We see around us children born of good moral-principled parents; and the children growing up under the moral influence exercised over them generally become good members of society. On the other hand, those children born of immoral parents, and growing up under their corrupt examples, and that which may also surround them, (as seen in all large cities in particular,) naturally incline to the bad; and, after a vicious and unholy course of life, having become a pest to society at large, end their miserable career by being removed away to some place where they cannot harm others; or, perhaps, for some hideous offence committed against their fellow beings, pay the penalty of their crimes by having their life taken from them, because justice may demand it; or, professedly, as an example to others.

Some have carried their notions so far as to suppose, in fact, to assert that the human heart is corrupt—wholly corrupt.

We beg leave to differ from these enthusiasts on this point; for we care not where you go, or among whom you search,—whether they are the most debased of men in the civilized world, or the most savage of the heathen,—all human beings have human hearts; and in their inmost recesses will be found some principle of good. However small it may be, it is there, and placed there by God. It is, in fact, a part of himself, or that holy and Divine influence which exists in him, and pervades all his creations. It is the light that Christ said was “the light which lighteth every man that cometh into the world;” and it is this light and influence, or whatever it may be termed, that exists in every human heart as an inward monitor of the present, and that which is yet to lead man back again to the presence of the great Eternal Being from whence he sprang. It is true, it may be enshrouded by darkness, ignorance, and superstition, the effects of evils around him; but it is there, even as the precious gems of the earth are hid away down, down, far out of the sight of men; and as it is only by great diligence and perseverance that they are obtained, so also will be the reclaiming of mankind from their degeneracy. But, take the proper steps—apply that light or spirit arising from truth and goodness (the effect of true religion) to that spark of light existing in the darksome wanderers and outcasts of society, and they will cleave to it: it will be the means of restoring them to the same or advancing them to a higher position than that they have fallen from; for, as like cleaves to like, so spirit cleaves to spirit, and good to good.

Prophets, Saints, and philanthropists, men and women who have spent their lives in doing good, have proven the truth of this, and can realize the full force of that remark of Jesus where he said—“I came not to call the righteous, but sinners to repentance,” and can also understand why he spoke in comparative praise of those who were looked upon as the debased of his day; for Christ understood man’s nature well enough to know that such could and would yet be reclaimed. It appears, then, that the only proper mode of reforming the world is by introducing a good influence, and that influence can only be produced by a good example—good works—a natural

religion: then the example will be of such a character that it will reach some part of our human reason and natural goodness of heart.

The teachers of freewillism argue that when a person does anything wrong, it is entirely of their own freewill, and never ask what led those persons into any evil they may have committed, and assert that they *would* not do such and such acts of wickedness—that they would will different, &c. We answer—They might not *will* to do the same evil as that of which they complain; but, unless they really *had* the *will* to act differently, they would do the same acts, and perhaps at the present do some things much worse, but of another character. It is easy enough to do anything when persons *have* the will; but some circumstance must act upon them to produce the will; for all the will and determination we have is the result of a cause. It is cause and effect in all God’s works, whatever that cause may be; hence, when God or his servants pass judgment or give a decision, they first ascertain the causes that gave rise to the will which produced the action, be it either good or evil.

Now, it would appear, from the foregoing reasoning, that a person cannot obey the Gospel unless he has the will; and that he certainly cannot have the will to do so, unless it is produced within him by the influence of good. The question then arises—What are to become of those who are under evil influences, and who have grown up with contaminated and wicked dispositions? We answer—God has provided a means for every end. God will judge them according to their deeds and the causes thereof, and according to the opportunities they have had of knowing good and evil. Again, the means are provided for their escape from bondage. The Gospel, or true religion, as revealed by God, is suited to the condition of every one; and all sin can be forgiven, except the sin against the Holy Ghost,—of which sin the world know nothing. Hence Jesus had no objection to go and associate with sinners; and so also Paul became “all things to all men,” that he might save some from the error of their ways. They understood that in *all* there is a principle of good; and to find or search out this latent good was their mission; and God’s servants now know full well the



effects of the truth upon their hearts, how it found a way there, and how it produced a will and desire in them to do good, worship the true God, and forsake evil. Knowing this, and guided by the light of the Holy Ghost, they understand their mission, and how God will cause his Spirit to work upon the hearts of those who have sinned, and so win them back from the evils which they now live in. "Faith cometh by hearing;" and all men must hear and have good and holy influences brought to bear upon them before they will act in that way. And these influences must be gradual in their nature; for no person ever became bad without a cause, and no one can become good without a cause.

The Gospel of Jesus Christ is a natural religion,—not, however, what some men think nature to be; for man's nature now is perverted, and many desires in the human heart are unnatural: that which is holy and good in us is natural; and it is the practice of the good which is in us that produces happy and joyous results,

which are simply the effects of natural causes—the influences of true religion. Such a religion will appeal to the hearts and understanding of all men—at least, to that which is good within them; and, by approaching them in their degradation, and getting to that point which Jesus sought after, show them that it is their friend and will do them good. This will produce a desire or will to do good, and lead them upward until they shall be redeemed by conquering evil, be washed and cleansed, and made fit to live with and dwell amongst those whose hearts have also been made pure by its holy influences. This, then, is the influence of a true religion—the mission of "Mormonism"—of that which has now come from God, which will safely and surely perform its work in the redemption of the earth, the reformation of man's character and disposition, cause him to stand erect in the form of his God and Father, and eventually enable him to take his place among the Gods of eternity.

## REIGN OF PEACE.

BY ELDER EBENEZER TUCKER.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fawn together; and a little child shall lead them."—ISAIAH.

That the time here spoken of will come, few will be so bold as to deny. Indeed, most persons of all creeds are looking for and expecting the day. They have a presentiment that the time is nigh at hand; hence the formation of Peace Societies to agitate the question and bring it before the public; and few there are but will agree with the advocates of peace principles, that war is a great and crying evil that spreads misery and destruction in its course.

But these men are mistaken in the means that is to bring about this glorious change. By reference to the 10th verse of the chapter from which the quotation at the head is taken, it will be found that at the time this reign of peace takes place, "the earth will be full of the knowledge of the Lord, as the waters cover the sea." And if inquiry should be made as to the means that will be employed to bring about this universal knowledge of the

Lord, hear what the same Prophet says about it in his 2nd chapter, wherein he describes the setting up of God's house in the top of the mountains, and the people of all nations flowing thereto, that they may learn of God and of his ways. Here is the description of the means by which the earth is to be filled with truth; and the Prophet says that it shall be in "the last days."

And these men will return to their own countries and "beat their swords into plowshares, and their spears into pruning-hooks;" for the knowledge there learnt will teach them that all men are God's children (and therefore brethren); and it is God's wish that they should dwell together in peace and love; for "He hath made of one blood all nations of men to dwell on all the face of the earth."

When this glorious state of things shall be brought about, and Christ our King shall come to reign on the earth in

righteousness over the meek, whom he has said shall inherit it, then "the wilderness shall blossom as the rose," and the desert land become a fruitful field.

We are looking and longing for the fulfillment of these prophecies; and "though it tarry, it will surely come, and not fail;" "for the Lord of hosts hath sworn, and who shall disannul it?"

As Saints of God, we see the fulfillment of these prophecies daily. He has es-

tablished his kingdom in the mountains, and the nations are beginning to go up thereto. His messengers go out from thence to the nations to tell them of these things, and of the judgments that will come upon the wicked, pointing to Zion as the refuge where they may be hid in the chambers of the Lord, while he bringeth destruction on those nations who disregard his voice and mock and despise his servants.

## HISTORY OF JOSEPH SMITH.

(Continued from page 9.)

[August, 1843.]

Thursday, 28th. Started on our journey this morning early. Saw in the forenoon a flock of elk. The Indian went up the hollow to shoot one, while I held the horses out of sight of the elk. He crawled in the grass some fifty or sixty rods, and snapped four times at them when they were lying down: he could not get his gun off. The elk ran off a rifle shot and looked at him. He broke his gun to pieces on the ground, and threw it away down the hill, and came back to me swearing mad. Went on until three o'clock, then baited our horses and prepared for a shower that was apparently high at hand. We went until sundown, then pitched our tent in the grass; and such rain and thunder and lightning I never before witnessed. Lay all night in the rain. Our tent blew over.

Friday, 29th July. We dried our things by the fire, and then went on about twenty-five miles; came to a village of the Pottawatamies about sunset; found nobody at home; went into the house of my guide: his wife was dead, and his son and wife gone to the north on a buffalo hunt. We made a fire, and got something to eat. Late in the night there came four Indians and one old squaw: they brought some jerked venison and some half-boiled corn.

Saturday morning, 30th July. We were sent for to the chief's house. We went. The Indian squaws, and children came from every quarter to see the man that had come with Neotansh. Breakfast was ready for us as soon as we came in. This was the first time that I ever sat at a wigwam, amongst little and great; when the victuals delighted as it did at this time; but this is easily accounted for: hunger will make anything that is eatable taste good. Stayed all day at the chief's house. My rifle seemed

to be the great wonder amongst all, Indians and squaws. It went the rounds, from one to another, as if it had been one of the seven wonders of the world. This Indian town stands on the creek called the Pottawatamie Tour-ee-pas. This creek is from three to eight rods wide and deep, and often overflows its banks. Its length is sixty miles, and it enters into the Missouri river, thirty miles from Pottawatamie town.

Sunday, 31st. Nothing this day transpired worth mentioning. About three o'clock, p.m., a delegate from the Pottawatamie tribe returned from Iowa River, where he met in council with two of the Sioux and one Winnebago. He said the distance from the Pottawatamies to Galena is five hundred miles.

Monday, 1st August, 1843. This day I spent in looking up the creek for a mill seat, and found one, and two beds of iron ore.

Tuesday, 2nd. This morning the chief of the warriors brought me two catfish, and left them in the wigwam where I stayed. I cooked half of one of them, and it was very good. The Indians all are very kind to me, more so than I could expect. This tribe is somewhat scattered through the timber up and down the creek; but the main village or town stands on an eminence that overlooks the whole of the rest of the Indian habitations. It appears to be a healthy habitation. The water is good, and the climate wholesome. Some considerable timber, though no very good sawing timber, except basswood, black walnut, some cottonwood. This tribe have been here for six years, from Rock River.

The Pottawatamies this side of the Missouri River, they say, will number 2,000 men, women, and children. Thirty-four miles from this Pottawatamie town to the Council Bluffs, 200 miles south, lies Fort Leavenworth; and about the same distance

North-east lies Far West. 100 miles north is a buffalo country, where the Pottawatomies hunt and catch buffalo.

Wednesday, August 3rd. Council met at two o'clock. They own five millions of acres of land. Last annuities, the number was 1,562 souls. Council arose at sunset, when the decision was made that Neotamah should conduct me back again to the agency in Iowa, on the nearest and most convenient route. The head chief was to conduct me home; but in council a messenger arrived, and brought news that the superintendent of the annuities had arrived at the garrison, Leavenworth, and the middle of August he would visit the chiefs at Council Bluffs to pay them their money. He said he was very sorry that he could not conduct me to Nauvoo; he wanted to see the place and the people. The interpreter appeared very friendly indeed, and regretted much that he could not go with me home; but said he would visit Nauvoo in the spring, as early as the weather and streams of water would permit.

Thursday, 4th. This morning I discovered a little dissatisfaction in some, which began to cause a division, that the same Indian that conducted me to their nation should conduct me back again. The Pawnees on the head of the Big Platte, 160 miles from Council Bluffs; the Sacs, 600 men, came against the Pawnees, 160. They fought from daylight until noon, killed sixty Sioux, and about sixty-two of the Pawnees. The missionary went upon the bluff and saw the battle. They offered no abuse to the whites. This battle was fought about the 7th of July, 1843.

Friday, 5th. Nothing of note passed.

Saturday, 6th. This day I took dinner with a friend who had just come from the buffalo hunt. His daughter cooked a johnnycake and got some tea; had sugar a plenty, and buffalo meat. This, for the first time that I had seen any corn meal, was pounded in a mortar, and the finest sorted out and baked; but the manner in which it was wet up and shortened was a caution to the hogs. But this all passed over very well. I have no reason to complain, for they did the best they knew how. Severe hunger made all things relish well that was eatable for dogs.

Sunday, 7th. Went down the creek to make some arrangements about returning home. Saw some new Indians, and had to go and dine with them; then, after dinner, went up town, and stayed all night.

Monday, 8th. Went about eight or ten miles after wild honey; found two trees, got the honey, and returned home by dark the same day.

Tuesday, 9th. This morning, had break-

fast of honey and buffalo meat dried and smoked; then, in about one hour and a half, corn boiled and elk bones broth was served up. This was a great dish amongst the Lamanites; but not so good a dish for me as I have seen in past days in my own land and amongst my own people.

On the 8th instant, a great feast was held at the Black Chiefs, called the buffalo feast, or after the buffalo hunt was over; and all returned in safety, and their labours crowned with abundant success. An address was delivered by the chief speaker, because the chief was very ill. This address or sermon was lengthy, and delivered in great oratorical style. At the ending of the last sentence, the congregation responded a loud amen; then they commenced eating, as the feast was prepared already. After the feast, the singers commenced to sing, and sang three songs: the dancers commenced, at a loud whoop from the war chief. After dancing was passed off, the priest offered up a prayer to the Great Spirit for giving them good hunting. The congregation then dispersed.

Wednesday, 10th. Another feast was prepared for the lower town, who were absent at the first feast. This last feast held all night, or the dance continued all night.

Thursday, 11th. I went to the lower town and visited them: they also were very friendly. This town is situated on the east bank of the river, about three miles below the middle town, and the middle town about one mile below the upper town. The head chief lives in the middle town, and one chief in each of the other towns.

Friday, 12th. All was still and quiet, nothing going on worthy of notice; all busy about their employment. The old men were lying on their couches and smoking their pipes; the old women were making sacks to gather their corn, and beans, and potatoes; the young women were making rush mats to sleep on, and weaving wampum belts for the warriors; the young men were constantly riding from town to town, visiting and playing cards and gambling continually, after the return from their buffalo hunt, which lasted fourteen days.

When a hunter rides out for elk or deer, and returns with the spoils, he rides to the door of his wigwam, where he finds his wife sitting at work, and a kettle of corn and beans, and a little buffalo meat or bones broken, or elk meat, all ready for him. If not quite done, she steps to the next door, and returns with his wooden bowl and ladle full. The Indian throws off at the door his meat in a great hurry, unharnessed his horse, lies down on some skins of blankets,

and eats his food prepared for him, enough for four white men.

The meat is left in charge with the squaw. He has no more care of it. He has done his part in getting the meat and bringing it to his house. The squaws then prepare and dry or smoke the meat. This they call jerking the meat, so that it will not hurt. Meat prepared this way is dried in the blood, and will keep year after year, if not eaten before. Nothing of notice occurred through the day.

I spent the forenoon in the town. In the afternoon, I went to see the Indian who was appointed by the council to conduct me home. He was gone to the lower town on a drunken frolic. I stayed until he came home, which was a little before sunset. I then returned to my place of lodging. Soon after I had got to bed or laid down upon my blanket, I heard the beating of a drum. An Indian came in, or came to the door, and said that we must all attend the feast or dance. At an instant each one caught a bowl and ladle, and ran for the place of gathering. I went with the crowd, though not equipped. I had no bowl or ladle, but was made welcome as though I was an Indian with the rest. A place was prepared for me to sit or lie down as I chose; and as they all lay down, I lay down with the rest, between two large warriors, who soon commenced smoking their pipes.

The music was continually playing. After smoking was past, the war chief began to dance, and was followed by his braves with a hideous yell as each fell into the dance. They passed round the room some three or four times, and then they were joined by the squaws. They all and each one performed their parts well that was assigned them, from the least to the greatest; and I think better time kept by those that danced I never saw before. All was solemn and silent, as though they were going to be burnt at the stake,—except, when the chief gave the whoop, they all answered with a yell that would reach the very heavens. This dance continued about one hour, while the supper was preparing. They then all took supper; and after supper, commenced dancing again as usual. This performance lasted until about three o'clock in the morning, when all went quietly to their homes.

The next morning, the chief sent for me to take breakfast with him. I immediately went. The two little girls were cooking, frying flour pancakes. The chief's wife was busily engaged, attending on her sick child in a small booth built for that purpose out at the door. These cakes above mentioned, fried by those little girls, were just scorched a little on either side, and the middle was dough. As it was, those cakes and sweetened water was a good breakfast.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 14, 1860.

**EMIGRATION.**—Again we wish to remind the Saints that the season of emigration is close at hand, and they cannot be too soon in sending up their names and deposits. There is much to be done on the other side of the water to make all the necessary arrangements for receiving and forwarding the Saints without unnecessary delay or extra expense. Brother George Q. Cannon, who has the charge and direction of the emigration from their landing in New York, and all the labor of the preparation to perform, must have the cattle, waggons, carts, tents, and provisions all purchased and delivered at Florence ready for a start when the emigration arrives. To accomplish this requires much time and labor; but yet he cannot commence until he receives the money and the orders. This, of course, we cannot furnish him until the Saints send up their names, orders, and deposits. A few days since, we addressed a letter to the Pastors, requesting them to urge upon the Saints the necessity of turning their immediate attention to this subject. In that circular we stated that we could not then fix upon a definite sum for teams, waggons, carts, and outfit; but that, for the present, they should send up the same amount as last year—namely, £60 for two yoke of oxen and waggon, and £3 for each person for handcarts, provisions, and



other outfit. Since then, we have received advices from brother Cannon, enabling us to fix more definitely upon the sum required. Last year, we were unable to get any advices or positive and direct information from the States as to what would be the actual amount required for these purposes; and acting upon the supposition that it would require and could be accomplished for about the same amount that it had required in former years, we required £60 for teams of two yoke of oxen, and one waggon, and necessary outfit for eight or ten persons; and £3 per head for hand-carts. From late advices from brother Cannon, we find that those sums were insufficient to procure all the necessary outfit, the £60 being only about two or three pounds more than enough to purchase the two yoke of oxen, waggon, and tents; and the handcart, outfit, tents, and provisions requiring £4 12s. per head, instead of £3 as deposited and forwarded. It also cost £2 18s. for railway fare for each adult from New York to Florence, and at the rate of 15s. per 100 lbs. for carriage of all extra luggage, 100 lbs. only to each adult going free. These amounts do not include the item of provisions while travelling to and remaining at Florence, all of which must be paid for by the Saints themselves, in addition to the several sums before mentioned.

In view of all these statements, then, we are compelled to require of the Saints a deposit of £4 instead of £3 each for handcart. They should also have £3 each adult for railway fare from New York to Florence, and at the rate of 15s. each for every 100 lbs. of extra luggage. In addition to the above, the provisions from the time of landing in New York to starting from the frontiers must in all cases be provided by the emigrants themselves. The amount of provisions served out on shipboard, however, is in most cases much more than is consumed; and if the Saints will provide themselves with small sacks, be prudent and saving, and waste nothing, they will have a surplus left from their daily rations of nearly or quite enough of many things to last them to and while they are encamped at Florence.

It is to be hoped that, by taking the business in hand at once, the outfit on the frontiers may be furnished a little cheaper than last year; but this cannot be done unless the Saints at once send up their names and deposits, that we may make the necessary orders for them.

In conclusion, we wish every one who can raise enough to go by handcart not to remain another season with the view of going out some other time with a waggon, but, trusting in the Lord for strength according to their day, to fortify their souls, gird up their loins, and set their faces Zionward, with a determination not to slacken their efforts till they reach the home of the Saints.

## THE VISITOR.

### A PICTURE FOR THE SEASON.

It is a cold, bitter night in the early part of the week preceding Christmas of 1859. Snow covers the ground, though it is not deep, nor are the white flakes falling on this particular night to the amusement of saucy, mischievous urchins posted at the corners of streets, snow-balling the passers by. The younger children are not clapping their hands with

glee to see the "old woman picking her geese" for Christmas, nor are the more knowing ones of age and experience prognosticating a long, deep snow during the Christmas season. Nevertheless, it is cold and bitter and very wintry, and, indeed, is one of those nights when saucy, mischievous urchins prefer the fireside to the corners of the streets, and younger

children delight more in the blankets and the downy pillows than in watching the "old woman picking her geese."

There are but few human beings abroad in the town of C—, and they hurry along as if anxious to get home to their warm hearths. The air is humid; and as the trees on the borders of the town catch the falling moisture of heaven, old Winter turns it into white frost to cover with his spotless sheets the naked limbs and branches. The warm breath freezes as it leaves the mouth, and those few of the male sex who are abroad exhibit speckled beards, while here and there a moustached "gent" may be seen with little globes of ice hanging from his upper lip.

Blest are they who have a warm, comfortable home and cheerful fireside on such a night; for it is one of those occasions when "sweet home" becomes doubly dear, and a cosy domestic circle the most attractive scene in the world. On such occasions grateful hearts specially appreciate the blessings of kind Heaven, and the thoughtful and benevolent will sympathize with the needy, and remember them in their prayers as they offer thanks to the Father and Friend above for comforts and blessings bestowed upon themselves.

It is to the fireside of one who is at once grateful, thoughtful, and benevolent that I would introduce my readers. Brother Warmheart is a Saint, and is the Presiding Elder of the Branch. He is a baker, and also keeps one of those country provision shops that sell nearly everything necessary for the consumption of the working man's family. At the moment of my introducing him, he is sitting in his nice little comfortable parlour, and sister Mary, his wife, is sitting opposite, mending the children's clothes, while the servant girl is attending to the shop.

Brother Warmheart is in a thoughtful mood; for though he is evidently of a happy disposition, he is by no means light, nor incapable of thoughtfulness. He is one who can feel and rejoice in God's goodness; and while he is ever ready to bear the glad tidings of the Latter-day Gospel to those who sit in darkness, his warm heart burns towards "the household of faith," and as one of Israel's shepherds, his fatherly care is over the sheep of the fold. His dear wife, Mary, is truly the other half of him.

Brother Warmheart is evidently dwell-

ing on a benevolent object; for there is that peculiar bright moisture in his eyes which springs from the actual or anticipated performance of benevolent and saving deeds. Moreover, there is a fatherly care and tenderness sitting on his whole countenance; and as he throws himself back into his armchair, with a sigh of satisfaction of a good resolve, he exclaims—"He that giveth to the poor lendeth to the Lord."

"Yes, John, that's true," replied sister Mary; "and the Lord has always paid us back with interest. We have received many evidences of this, for you were always liberal, and have often given to God's poor since we have been in the Church; and surely the Lord has not remained our debtor."

"You say truly, Mary. He has not, indeed, remained our debtor! Besides, he blessed us first; and my maxim is, that the most acceptable way of showing gratitude for blessings received, whether from man or our Heavenly Father, is to confer as much as possible the like blessings upon others."

"That's true 'Mormonism,' John. At least, that's the 'Mormonism' that you have taught me."

"And that's the 'Mormonism,' Mary, that God has taught me, both by his Priesthood and his Spirit, and also by my own experience. Besides, the Gospel has been glad tidings and gifts and blessings to us; and I will endeavour to practically interpret it so to others, especially to 'the household of faith,'—especially to 'the household of faith,' Mary!"

After a moment's pause, brother Warmheart continued—

"But our text, my dear! For though 'Mormons' don't often take formal texts," he parenthetically observed with a smile, "we must by no means wander from our subject and lose ourselves. There is, however, a text taken now, and it is—'He that giveth to the poor lendeth to the Lord.' And this is a night that should make us all remember the poor—especially our poor brethren and sisters."

"It should, indeed," she replied, and then playfully added—"Well, John, now for the subject. You've given the text. I am an attentive auditor."

"We have a family, Mary."

"Thank God, we have!" she replied with maternal joy. "And little Joseph and Brigham and Mary and Anne are

warm and sleeping in their comfortable, snug little beds; and you and I are comfortable and blessed by our prosperous friends."

"Right, my dear. But you know that I am father to more than them; for the Lord has called me to be a father in Christ, and a shepherd over his flock. And all my spiritual children are not so comfortable as our natural children, nor so prosperous as you and I are. Yet they are the children of the greater Father, and He has called me to act in his stead. There is brother H., a worthy brother, who has always paid his Tithing and answered to the calls of the Church, and been a true 'Mormon' generally. But he has been out of work these two months. He has a wife and four children, like myself, Mary. There is no plentiful English Christmas before them."

Here sister's eyes became moist as she exclaimed—"Poor brother H! Poor sister Jane! Poor children!"

"Well, my dear, let us give effect to our sympathy—live our religion! Practical 'Mormonism!—that's the doctrine!" and brother Warmheart got up out of his chair, and sister Mary laid aside her work, ready to be a true helpmate to him in any act of benevolence."

"Let me see, Mary," said Warmheart. "There's that warm overcoat that I wore last winter. I've got a new one now! And there's a pair of trousers and waistcoat; and I know you can hunt up a flannel, and a shirt or two, and some stockings. The fact is, wife, I've too much clothing! You've made me too many things! Why, you have clothes of mine packed away mended, I do think, the accumulation of years. Now, Mary, I can't take all that to the Valley, you know."

Warmheart said this in a tone as though it was a calamity to have "too much clothing." But, of course, it was only his feelings of benevolence that made him for the moment almost disgusted with having "too many things;" and he is not the only warm heart that has felt dissatisfied with having too much when others have been in want and not had enough. And then he added—

"Anyhow, Mary, we have enough to fit out brother H. comfortably for one winter."

"Very well, John," she said, quietly; and I'll see if I cannot find something

that I have too much of. I think I have, and it will do for sister. And I shouldn't wonder if I can find a few things for the children as well."

"That's it, Mary; and while you are upstairs making up a bundle, I'll pack up a few bits for the belly, and something for Christmas! Can't do without that, you know! And there are those boots I had soled last week. Brother H. is badly off for boots, and I'm afraid they'll pinch me. Anyhow, I know they will my feelings, after this."

"Very well, my dear," said sister Mary, smiling at Warmheart's benevolent sophistry; and away she went upstairs upon her errand of good doings.

Warmheart then went into the shop, and in a few moments returned with four loaves.

"There!" he said complacently, from the consciousness of a good act; and then observed musingly—

"Jesus fed the poor hungry multitude. That's the Gospel spirit; and Jesus taught it both by precept and example. He fed five thousand with a few loaves and small fishes, thus working a miracle to establish the doctrine of feeding the needy. May these loaves be also blessed! And shall not I gather up baskets full that are left? 'I believe it, just now!' There's an application of my old Methodist hymn."

During his musings, Warmheart had gone back into the shop, and now returned with a peck bag of flour.

"There!—may that go as far as the widow's meal! Why, feeding the poor is a real old doctrine!" and away Warmheart went again.

In a few moments he came back with candles, bacon, and potatoes; and then he went down into the cellar and filled a bag with coal to feed the fire for a day or so, to keep the poor brother's house warm.

"Let me see," he said, as he brought the coal up; "they don't want fishes, nor oil; but they must have some tea, sugar, and fruit for a Christmas pudding."

While he was wrapping up the articles named, he mused—

"Didn't Brigham and Heber and the Elders keep the Saints in the Valley from starving in a time of famine? That was 'Mormonism!' And is it not to be said, some day, of Zion, that there is no poor among her people? That will be Zion; and I will begin to build up Zion here."

By this time sister Mary had prepared several bundles of wearing apparel, and had come down stairs.

"There, wife, I've done; and there is only the beef and a quarter-of-a-ton of coal that I shall order for them during the week. We can do with a little less beef, Mary, and our hearts will keep us warm. Now I'll get the truck and take the things home. There is not much doing this cold night, and I shall not be long."

All was soon ready for starting; and as he came in and buttoned up his coat, &c., he exclaimed satisfactorily—

"Now, Mary, don't you think our house is fuller than before? At any rate, I'm sure our hearts are; and the Lord won't remain our debtor, you know! I shan't be long" he added, as he prepared to leave the house.

"And I'll have the broth ready for supper by the time you are back, my dear," sister Mary observed, as he left.

Then away trudged Elder Warmheart, loaded with benevolence; and as he several times repeated his text—"He that giveth to the poor lendeth to the Lord," his warm heart made him forget the cold, bitter night.

If brother and sister H. went to bed with better prospects for Christmas, thanking Heaven, and invoking blessings upon their benefactor and his dear wife, brother and sister Warmheart felt the most blest that night; for truly are we all more blest in giving than in receiving.

I do not expect that all can be as liberal as Elder Warmheart; but this I am assured of—that nearly all of us can do something to help the needy of God's people; and they will thus lend to Him who will abundantly reward. If I have inspired any with active love towards their brethren and sisters, my visit will not have been in vain.

## CORRESPONDENCE.

### ENGLAND.—SOUTH PASTORATE.

16, Twerton Hayes, Bath,  
December 24, 1859.

President A. Calkin.

Dear Brother,—I feel great pleasure in forwarding to you a report of the condition of the South Pastorate.

This Pastorate extends over a large tract of country, (upwards of 300 miles,) which makes it laborious for the brethren, some of whom have to travel a hundred miles a week to discharge their duties.

Our meetings are in many places attended by strangers, who manifest, by the attention they pay, the interest they feel. Several have been baptized, and the prospect for an increase of the honest in heart is very encouraging. Quite a number of those who have fallen in "a dark and cloudy day" are again assembling with us. Some have applied and been re-admitted, and others will doubtless follow their example.

Presidents Willet Harder, of the South Conference, Mark H. Forscutt, of the Wiltshire Conference, and John H. Kelson, of the Land's-End Conference, are one with me in the accomplishment of every good work. The Travelling Elders

also, of whose faithfulness and diligence I am happy to speak in the highest terms, have co-operated with their Presidents in the introduction and accomplishment of every plan that has been devised.

We have been favoured with a visit from President Budge during the last quarter, at which time we held a Conference at Devonport, and received much good instruction, by which the Saints were edified and blessed, and to which a number of respectable people listened with marked attention. He also visited the South and Wiltshire Conferences, and expressed himself pleased with the labours of the brethren and condition of the Saints generally.

I am pleased to have the opportunity of thanking you for the assistance of Elder Andrus, from Zion. The good spirit he has breathed has warmed and invigorated the Saints, and we have felt his labours a blessing wherever he has been. On Sunday, December 11th, we held a Conference for Wiltshire at Devizes; and although but a few days' notice was given, our room was densely crowded by Saints from all parts of the Conference, and some could scarcely gain admittance. As an evidence of the spirit that manifests itself in the Wiltshire



Conference, I need but state that, to attend the meeting above referred to, some brethren walked 36 miles, and some sisters 20 miles.

This Conference, however, being very widely scattered, and having but one Travelling Elder, and part of the time none, has not been so extensively visited as the others; but being supplied now with two good faithful men as Travelling Elders, our future prospects are encouraging.

Considering the circumstances of the people in this Pastorate, (by far the majority of whom earn only from six to nine shillings per week, and that for the support of the entire family,) they have done exceedingly well. Our figures, though not so high as those of more wealthy Pastorates, will, I think, bear me out in the above statement. The Saints, generally speaking, pay an honest and faithful Tithing, and have most liberally responded to every call that has been made upon them. They manifest by their works their faith in God, his Priesthood, and their religion.

We have been compelled, however, to prune off a few dead branches that were a detriment both to our growth and appearance. We have had a severe and protracted combat with that formidable foe—the old book debt; and though the conflict has been severe, we have achieved a complete victory; and, by establishing the system of prepayment, prohibited his return within the precincts of this Pastorate.

In conclusion, I am happy to say that, having travelled through and visited the Branches of each Conference myself, I am prepared to report all things as moving along satisfactorily “down south.”

With sentiments of the highest esteem, in which the brethren join,

I am yours faithfully,

THOMAS HARDING.

#### SHEFFIELD PASTORATE.

1, Parkfield Terrace, Dewsbury Road,  
Leeds, December 31, 1859.

President Asa Calkin.

Dear Brother,—I take very great pleasure, at the close of the year 1859, in writing to you to give you a brief representation of the Sheffield Pastorate, knowing your constant care for the prosperity

of the high and important work committed to your charge, and of your joy in hearing of its wellbeing in any place.

I have had much pleasure during the year in labouring with my brethren, the Conference Presidents and Travelling Elders, who have been faithful and untiring in their labours. They have succeeded, by the help of the Good Spirit, in doing our excellent work, considering the circumstances under which they have laboured, and have gained the love and confidence of all faithful Saints; for they begin to perceive more fully that their brethren have laboured not only for their present good, but their future advancement, if faithful. I take pleasure also in saying that the local Priesthood and Saints are a good people, who, with few exceptions, faithfully abide the counsels of their instructors.

We have endeavoured to be one in understanding and carrying out your instructions from time to time; and the more particular we have been in doing so, the more our condition has been improved.

There are in the Pastorate, at the present time, 250 men holding the Priesthood, who are mostly energetic. And although converts are fewer than in former times, I am pleased to say we have baptized 94, and the total number of the Pastorate, at this time, is 1,042.

Our meetings in many places are well attended by strangers, who appear very much interested in the instructions given. The Priesthood are still particular, at public meetings, in carrying out your advice in reference to preaching the Gospel as it sacred import demands. And we hope that the time is near when many hearers of the word will be doers of it also. I believe, if the Saints were more courteous to strangers, and would seek to make their acquaintance, and would clearly and faithfully explain to them the principles of our religion, that many would fall in love with them. And if our success was not so great as could be desired, we should have the consciousness of knowing that we had complied with one great duty, which is to warn our neighbours.

As it regards our financial condition, I believe, everything taken into consideration, that it is very good; for we have been able, through the help of our Heavenly Father, to raise for various pur-

poses the sum of £2,400, being very much more than was raised the previous year.

I am pleased to say that the Saints of this part take increased interest in the Individual Emigration Fund; and, as a natural consequence, their donations for emigration increase weekly, as you will have perceived by my monthly reports; and the hopes of the Saints increase, and their belief is that the time is near at hand when they will be able, by God's help and their own industry and economy, to extricate themselves from Babylon's meshes, and to place themselves in that so-much-to-be-desired place, "Zion."

Many of the Saints of this Pastorate have already sent in their names to emigrate in the spring, who, two years ago, thought it impossible for them ever

to save enough means out of their earnings to gather themselves home. And I am confident, if many continue to deposit their means as they have so freely commenced, that in a year's time a great many can leave this land.

Myself and brethren throughout this Pastorate are now busy auditing all the Individual Emigration Account books; and so far as I have seen, (which I feel certain is the case with all,) I find them correct and kept in a very creditable manner.

The visit of yourself and brothers W. Budge and N. V. Jones to this Pastorate of late have had a very beneficial effect.

With prayers for your present and future prosperity in the cause of truth,

I remain yours faithfully,

C. F. JONES.

## AMERICAN ANTIQUITIES,

### CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 14.)

(From the *Penny Cyclopædia*, published in 1833.)

"The great number of separate languages proves that a considerable portion of the American tribes have long existed in that savage solitude in which they are still plunged. Dr. Von Martius (*London Geographical Journal*, vol. II.) has ascertained the names of more than two hundred and fifty tribes, some of them consisting of very small numbers, in the interior of Brasil. Many of these numerous subdivisions are, no doubt, closely related to one another; but the present splitting up of the Brazilian Indians is a curious phenomenon. The want of a common language among so many tribes may be the effect of some great political convulsion; and it is, at the same time, a cause of gradual decay and extinction of races. Traditions, monuments, manners, and customs seem to indicate some affinity with Asia; but the communications, if any, must have been anterior to the development of the state of things prevailing in the present day. . . . America presents, both in the northern and southern continents, traces of the labour of man, which perhaps belonged to no race that inhabited the continent at the time of its European discovery. In the valley of the Ohio, and indeed in numerous other parts of the United States, are found mounds of earth, and fortifications undoubtedly of high antiquity. Some of these mounds are overgrown with ancient trees, like a part of the primordial forest, a fact indicating an antiquity of at least many hundred years."

(From the Abbé Don Lorenzo Hervas' *Letter to the Abbé Clavigero upon the Mexican Calendar*, translated by Cullen and published in English in 1787.)

"This Calendar has not been the discovery of the Mexicans, but a communication from some more enlightened people; and as the last are not to be found in America, we must seek for them elsewhere, in Asia or in Egypt. This supposition is confirmed by your affirmation, that the Mexicans had their Calendar from the Toltecas (originating from Asia), whose year, according to Boturini, was exactly adjusted by the course of the sun, more than a hundred years before the Christian era."

(From the Abbé Clavigero's *History of Mexico*, translated by Cullen, and published in London in 1787.)

"Amongst the monuments of ancient architecture which are extant in the Mexican empire, the edifices of Mitlan in Mixteca, are very celebrated. There are many things about them worthy of admiration, particularly a large hall, the roof of which is supported by various cylindrical columns of stone 80 feet high, and about 20 in circumference, each of them consisting of one single piece. . . . The gems most common among the Mexicans were emeralds, amethysts, cornellians, turquoises, and some others not known in Europe. Emeralds were so common, that no lord or noble wanted them. . . . An infinite number of them were sent to the Court of Spain in the first year after the Conquest."

(To be continued.)

## PASSING EVENTS.

**GENERAL.**—The neighbourhood of Calne was on the 30th ult. visited by one of the most destructive storms ever witnessed: it appears to have been a regular tornado, having a curvilinear motion, and progressing at a rapid rate: the whole atmosphere became thick and heavy: it was so dark that it was scarcely possible to read without artificial light: presently the vault of heaven was lit up by vivid flashes of lightning, accompanied by loud and sudden claps of thunder, which, together with the big hailstones falling thick and fast, and the roaring of the mighty wind, produced a scene at once awful and sublime: the destruction of property of all kinds was immense: chimneys, tiling, and other portions of houses were blown away; hundreds of trees were either torn up by the roots or snapped asunder and carried away to a distance, some being 30 feet long, and some eight or ten feet in circumference: whole ricks of wheat were carried away, and several cottages blown down. On the 31st ult., the Spanish squadron burnt and blew up the forts at the mouth of the river of Tetuan: two tribes, not wishing to continue the war, withdrew to their mountains. A telegram dated Madrid, Monday, Jan. 2, says—"After a glorious fight, the Spanish army, commanded by General Prim, defeated the Moors on the whole line, and advanced as far as Gastilligos: the Hussars executed several heroic charges, and captured a flag: the Moors were 40,000 strong, and lost at least 1,500: the Spanish loss was 400 to 600."

**AMERICAN.**—News from Mexico state that Miramon continues in power as President at Mexico, and Jarreres at Vera Cruz: three skirmishes have taken place, in all of which Miramon was successful. An express arrived at Carthagena on the 11th of December, with news of the taking of the town of Barraquilla, on the 2nd, by the Liberal forces, after three hours' fighting: General Posado was dangerously wounded.

## MEMORABILIA.

**MENTAL ARITHMETIC.**—The value of a dozen, a score, a hundred, or a gross being given, the price of one article may be found as follows:—Beckon so many pence for the shillings in the price per dozen; shillings for the pounds in the price per score; and pence (divided by 12) for the shillings in the price per gross.

**PER CENTS.**—2½ per cent is 6d. per pound; 3 per cent is 7½ per pound; 4 per cent, 9½d. per pound; 5 per cent, 1s. per pound; 6 per cent, 1s. 2½d. per pound; 7½ per cent, 1s. 6d. per pound; 10 per cent, 2s. per pound; 12½ per cent, 2s. 6d. per pound; 15 per cent, 3s. per pound; 17½ per cent, 3s. 6d. per pound; 20 per cent, 4s. per pound; 22½ per cent, 4s. 6d. per pound; 25 per cent, 5s. per pound.

**THE WEDDING FINGER.**—In the ancient ritual of English marriages, the wedding-ring was placed by the bridegroom first on the top of the left hand thumb, saying, "In the name of the Father;" then, removing it to the first finger, he added, "And of the Son;" then, to the middle finger, adding, "And of the Holy Ghost;" and lastly to the fourth finger, concluding with "Amen." Hence the fourth finger by custom and law became the acknowledged wedding finger.

**PUNIC WARS.**—What are called in Roman history the "Punic Wars" were the three celebrated wars between Rome and Carthage; the first lasting 24 years, succeeded by an interval of 24 years peace; the second lasting but 17 years, and succeeded by an interval of 49 years peace; the third lasting only four years and a few months, but terminating in the total destruction of Carthage.

## VARIETIES.

A cold hand is accounted a sign of vigorous health.

**POLITENESS** is like an air-cushion: there may be nothing solid in it, but it eases the jolts wonderfully.

A **CHAMELION** has a horror of black; a bull, a buffalo, and a viper, of scarlet. Bright yellow flowers decoy perch. The elephant and the hippopotamus are fond of music; and the hare is fond of a drum.